

COMING INTO JESUS CHRIST



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I began to learn, as a young man, how to really absorb the presence of God, and as we sang the song, “The Mountains Declare That He Is Lord,” I remembered a vision I had where I saw the trees praising God. It was like morning was breaking and the first manifestation of God that I saw were the limbs of the trees talking to each other and waving and praising God that the morning had broken. You could feel the energy in the song when we began to sing. The energy of God was coming down. It is during the time when we open our hearts to God in praise that He pours in healing, deliverance and blessing. That is why He said we must not forsake the assembling of ourselves together (Hebrews 10:25).

When you have a problem and the problem tells you that you must not come to church, that is the time that you should come, for the healing power of the Spirit of God is with us. The power of the Blood comes down like a cloud over the whole congregation, and as you reach up with your heart, you can see the pieces of cloud coming down to the individuals and blessing and delivering them.

Every problem in life is designed of the enemy to pull us away from God, but those who know the Lord will cry to God the more problems they have. David said, “My help cometh from the Lord” (Psalm 121:2). We have no other hope in this life, no other help in this life. Everything that we need lies in the essence of God, which is all around us. It is like I was thinking the other day about the amount of energy we have to use to drive around in cars. God began to tell me that the reason that we don’t have the understanding of how to pull the energy down that is around us to use for ourselves is because of our sinful nature. We are reaching to the heights of the technology that we have now. We are reaching to a point where we can’t get any

further without going into another dimension. God is changing the minds and the thinking of a people, and there will be new technology coming forth in this age which will make the old technology archaic.

We are at the verge of the sons of God coming forth in the Spirit, and God is calling a people unto Himself so that they might come back to where Adam was and pass Adam. Adam was just one man, but he took care of a garden that was about 500 miles long. He would speak to the animals. They would obey him. He would speak to the trees. They would obey him. He spoke to nature. Nature obeyed him. We are coming back to that stage. But even when we get there, we are still not at the fulfillment of what God wants us to be. God wants us to go beyond Adam and be like Christ. The new creation man is totally in charge of not only himself, but the universe. So, we are close at this time.

Turn your Bibles with me to Ephesians 1. We can interpret the Word of God, but we must never change it. Interpreting the Word is called “exegesis” or what God meant when God said what He said. Let us read from verse 9 so that we understand the context. Ephesians 1:9, ***Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself.*** Now, this next verse is going to explain what that will is. ***10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.*** Let me see if I can make the verse a little more clear. I’ll read it with another translation. Verse 10, “That in the 7th millennium, God might gather together into one all those who are in Christ, both those who are in the heavenly realms and those who are in the earthly realm, even into one

church.”

This morning, as we gather together, we can see a part of the church sitting down here. But the unseen parts of the church, who are also here, are more than the seen parts of the church. Now, if we understand why this is necessary, we will understand that there are many brethren who have died who never had the true gospel. Now, they will not learn the true gospel in Heaven. They have to learn the true gospel from us, for Jesus cannot be revealed in a spirit. He has to be revealed in physical human beings. Thus we see that Moses and Elias left the heavenly realm to come down to the earthly realm to ask Jesus Christ about His death, burial and resurrection (Luke 9:31). It is the revelation of Jesus Christ that will lift us into the heavenly realm so that we can be closer to them and our revelation to them will bring them, the heavenly realm, down so that we can be one.

Some people think that what I am saying is total nonsense. But remember, God says that the message that we have is foolishness to them that perish (I Corinthians 1:18). So, the spiritual realm is asking questions, and we are going to ask you to ask the questions that come to your heart, even as we fellowship together.

The ministry cannot arise in Christ too far above the church itself. The whole church must rise. Now, you ask the question then, “How is God going to bring all of us together in with Peter, Paul, James, and John? How are we going to come in together?” If you turn your Bibles with me to Brother John, we can see the will of God for us. John 17:15, I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. So, immediately we understand that those who are praying to be raptured out of here are not praying according to the will of God.

Now, we go down to verse

20, *Neither pray I for these alone, but for them also which shall believe on me through their word.*

So, we can see clearly then that we would be a part of those that Christ Jesus is praying for at this time. He is praying that our understanding might be opened to see heavenly things, rather than just looking down on the earth. The prayer is, verse 21, That they all may be one; as thou, Father, *art in me, and I in thee, that they also may be one in us...* Then that will bring a manifestation in the world. *...that the world may believe that thou hast sent me.* So, if you have Christ in you, you have the Father in Christ in you. And if you are in Christ, then you are in Christ who is in the Father.

So, while you are going up, you are going down. The higher you rise in Christ, the deeper you go into God. So, the 3rd dimension of rising in Christ gives you the 4th dimension of going deeper into God. The revelation of Christ brings you into the revelation of the Father. But the question is, “How do we get into this?” We do this by throwing the responsibility back on God, because it is impossible through human effort for you to get there.

When I was a young Christian, I thought that by fasting and prayer I could force Heaven open. Fasting and prayer does nothing for Heaven. What it does is something for you. It kills the carnality in you. It gives you control over the temple, your body. It is absolutely necessary that you control your own body and your own mind. In other words, the whole world is tempting you to go after the things that they have. If you learn to control yourself, then nobody can tempt you to do something that you didn’t want to do. Then you are actually doing the will of God to control your own body. You do not eat because you have food. You have food because you eat. The food should not be able to tempt you to eat it. You should be hungry sometimes when you have food, because you decided in your mind not to eat. So it is also with those who are married. The marital process is not something that someone should use to exercise the appetite. The man who is married and the woman who is married have to apply more restraint in their lives than those who are not married. Yes, it is like having food and not eating it. So, God is training people first to be in control of themselves.

This brings us back to this question of, “How are we going to get into this place that God says we should be?” We are in the 7th dimension or the 7th millennium, which means that God must complete all of His works in the morning. Now, those of you who

don’t understand that, you put it down as a question to ask, so that we all go together into one understanding into the things of God. So the onus or the responsibility to be godly is not mine, but it is God’s.

It is on God to make me what He wants me to be.

What then is my responsibility before God? My responsibility is to make myself available to God. It is that, when God comes, I receive Him. It is to close the door to the devil and to open the door to God. Basically, I am the doorkeeper. The scripture said, “I stand at the door and knock, if any man, IF ANY MAN opens the door, I will come in” (Revelation 3:20). He is not a door crasher. He is not going to blow down your door. We get back to the

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question of, "How do we get to this position of coming in with Peter, Paul, James, John and all of the apostles who are here this morning, the people who are looking on, trying to hear from us how we are overcoming in this life?"

Let me go off again on a tangent before I come back to the question. The point is that Peter, Paul, James, John and all those brothers did not have the kind of spiritual attack that we have. At this time, Satan is allowed to pull out all the stops. We have spirits of greater knowledge, men of greater knowledge; he has all of the things together that he needs (six-six-six) to bring forth his plan. There are some spirits that were never loosed; they could not be loosed. They are so bad, it would have been unfair for God to have loosed them at that time. **THEY ARE LOOSE NOW!** Your children are facing greater spiritual power and activity than Paul, Peter or any of those before ever faced. From this generation, therefore, must come forth the overcomers who will put the devil down underfoot. You see, it is very important that we overcome **AT THIS TIME**. God is gathering together this company who will move in with the heavenly company, even now at this time.

Then we come back to the question, "How are we going to get there?" Amen. Look with me at John 17:22, ***And the glory which thou gavest me I have given them; that they may be one, even as we are one.*** When you talk about glory here, *doxa*, (Strong's Concordance Greek #1391) you are talking about light, energy, power, deliverance, - GOD! But He says, ***I have given them.*** That means that there is a power and a glory that is available to us that we have not yet tapped into. When we are able to tap into that glory, we shall overcome all things.

Yesterday we were talking about Brother Joseph, who was translated three times: out of death row, out of prison, out of country, and everywhere. Yes! He was translated several times, and brought to us in Jamaica from Ireland. Many others of God's people have been translated from one position to another position to save them out of some thing or the other. As a sinner, in a fight, holding down a man to kill him, I was translated from between the blow going down on the man and the blow hitting him. You can imagine, in just a fraction of a second, I was translated down to way out there.

"Thine is the Kingdom, thine is the power, thine is the glory for ever"(Matthew 6:13). The glory forever and ever IS HERE with us. Now He said that when we get this glory, then the glory will make us one (John 17:22).

Somebody might think, "Let's go out and form an association and form a church and get people to join and then we will be one. Let us all study the same doctrine and all walk in step, in unison, and that surely will make us one." It won't! That was the idea of Nimrod, who formed the first army. He was the first general; he was the first man to form an army, and they would move together.



You would say that those guys were really together. That is the carnal way of thinking. But the spiritual way of thinking is that the glory of God in you and the glory of God in me makes us one. We don't have to try to be one. God decided to explain it to us. He said in John 17:23, ***I in them, and thou in me...*** So, in them would be I and thou. ***...that they may be made perfect in one.*** That they may be made complete, and our completion is in one; our completion is in Him.

God didn't finish making us in the garden of Eden. There were three things that God couldn't give us. He couldn't give us the Holy Ghost. He couldn't give us Christ and He couldn't give us the Blood. Are you with me? We find these three things represented by the three stones that were missing from Heylel in Ezekiel 28, and the three stones that were added on in the perfect man in Revelation 21:20. These three stones were represented by a chrysoprasus: *chrysoprasos* (Greek #5556), a chrysolite: *chrysolithos* (Greek #5555) and an amethyst: *amethystos* (Greek #271). You notice that two of them start with "chrys." They have the same root. It means that Christ in them, Christ sends the Holy Ghost as our comforter. He was another comforter.

We then ask ourselves another question. This coming together that God is talking about, with the heavenly host - who are we going to be coming together with? Where will we have to be in order to join that company? Because He is not talking about a momentary rising, but He is speaking of a permanent position of rising. He that abideth.

Turn to Hebrews 12 and look at that. We won't be able to preach anything fully here; I'm just provoking you with the Word. In verse 22, He begins to name what we are to come to. Hebrews 12:22, ***But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,*** ²³***To the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,*** ²⁴***And***

to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. Praise God. Now, we can see these 8 parts of the church. For instance, when he says Sion in the 22nd verse, he is speaking not only of people who are here but who also are there. We are talking about people who have become overcomers in God, so that they are classified with all the overcomers, the mighty ones of God, from the foundation of the world until now. Then he speaks of the assembly of the firstborn, the church of the firstborn. Then he speaks of the spirits of just men made perfect.

It means that the men and women that have passed on before are still a part of the church. They have never left the church. As you progress in your spiritual growth, you will find that many of these that have gone on before are sometimes sent to help you. It is not an unusual thought, because some of the brothers that God sent to John to reveal to him the truth, he thought they were so bright that they were Jesus Himself. Yet, you will notice that it says that they were the spirits of just men made perfect. They were not the whole man. They were just the spirit. Amen.

Maybe I should stop here, and then you can question the Word. You know that while I speak to you, the Spirit of God is moving on you and through you and with you, and you are getting certain thoughts and certain questions that I never said. So, as we fellowship together, these will come forth, and your soul will be blessed and delivered.

Questions and Answers

Congregation: I am asking about the stones, the nine in Ezekiel and the twelve in Revelation.

Brother duCille: Well, in Ezekiel 28:13, we are told that all of the stones were given to Heylel, and we believe to Adam, also. In Revelation, they said again that all of the stones were given and they were speaking of the perfected man. The “all” in Ezekiel was nine and “all” in Revelation 21:19-20 was 12. Three stones were added. So, we went and compared them. The three that were left out were the amethyst, the chrysoprasus, and the chrysolite. I did say before, that one was Christ, one was the Holy Ghost, and one was the Blood.

Congregation: I am struggling with this thought of being one here - I’ll be one, and then I’ll be split into parts. And what about my mind, my conscience? Is it going to split and then the spirit ego and the soul ego? Is it going to be two or one?

Brother duCille: You are not one. You are split up right now. Your mind is thinking one thing, your body is doing another thing and your spirit wants you to do another thing and sometimes you are confused.

Congregation: That is true.

Sister duCille: The spirit wars against the soul.

Brother duCille: Yes, the scripture says the spirit wars against the soul, the flesh against the spirit and the spirit against the flesh (Galatians 5:17).

Brother Burt Asbill: I think some of the confusion that we are having with the understanding is that when men that are Christian, that have had the infilling of the baptism of the Holy Ghost that baptism makes their spirit perfect. It is totally and completely taken over by the Spirit of God. But, they have not yet manifested that perfectness in their soul.

The objective of God is perfection in all three realms: the spirit, the soul, as well as the body. Death does not make you and I perfect. Death cuts short the process of perfection, because God doesn’t want the perfection just in the aspect of the spiritual realm. He wants that perfection manifested in the natural realm. So in the process of a Christian dying prior to being perfected, the operation of perfection is interrupted. So the person who dies, though he is perfected in the spirit, he yet has a soul that has not reached to the level of his spirit. Because he has lost his natural position of relationship, his body, he cannot experientially advance in his soul. God solves this problem by bringing forth perfection in the church that is yet in the realm of the world.

As they, the heavenly host, watch us, under the auspice of the Holy Ghost, which they also have in the aspect of their spirit, they begin to understand the process of perfection. As they see that demonstration, their understanding is different in the aspect that it brings a development of maturity to them. That maturity brings perfection to their soul.

Congregation: I have two questions. The first is that you said that the spirit of man is made perfect by the baptism of the Holy Ghost. We know that there are quite a few Christians that didn’t accept the Holy Ghost baptism. How is this process concerning them?

Brother duCille: I have given much thought to the subject. I came to the conclusion that I think the Lord showed me, that in death it is tantamount to the baptism of the Holy Ghost. The word *tantamount* –means that it is equal to the baptism of the Holy Ghost. In other words, when a man, a Christian, dies, the Holy Ghost takes charge of his soul. When you are baptized in the Holy Ghost, the Holy Ghost takes charge, or at least tries to take charge of the soul. And you are not complete in that action, but the time that you get complete is when the body falls off. So, everybody comes to that point when he dies, he either dies spiritually to the flesh, or dies naturally. The flesh dies, anyhow.

Congregation: So you are saying that the baptism of the Holy Ghost will kind of happen in the time of death?

Brother duCille: Yes.

Congregation: It happens to us when we die to our self.

Congregation: We came across this question when the fellowship studied *The Pattern* book. The question is, what is the latest moment that one can be saved? Is it during the death? After the death? Before the death? Where is it that he has to meet the Lord?

Brother duCille: He must meet the Lord in this life. If he dies without meeting the Lord, he is a goner. It comes to the point of deciding, "When does a person die?" Somebody's body can stop functioning, his brain can be dead and yet, as far as God is concerned, God is dealing with him. That brings us to the point where we have to realize that God has to kill some people's bodies to save their souls.

A thought comes to me which might not be relevant. The man who brought in the rapture doctrine was Irving, and then Irving gave it to Darby. When he was living, he couldn't receive the baptism of the Holy Ghost. He wanted the baptism of the Holy Ghost. He taught it. His church had it, but he couldn't receive it, and when he was dying, he started talking in tongues.

Sister duCille: For every individual, the spirit goes back to God Who gave it (Ecclesiastes 12:7). So what is lost is the soul.

Congregation: Does it mean that the spirit is always good?

Brother duCille: Yes is the answer. The spirit is not yours.

Congregation: In the Bible it is sometimes written that he was of a bad spirit or he had a bad spirit. How is that?

Brother duCille: The word *spirit* sometimes is used in scripture for *soul*, and it confuses a lot of the theologians.

Sister duCille: The Word says, "But there is a spirit in man: and the inspiration of the Almighty giveth them understanding" (Job 32:8).

Brother duCille: There is another scripture, Proverbs 20:27, that says the spirit of man is the lamp of God working in the soul.

Brother Asbill: God had to insure the position of man's ability to be saved, so He gave him an endowment. The Bible calls that endowment "spirit." The Bible says that man is without excuse (Romans 1:20). It can say that on the basis of the endowment that God gave man to be able to recognize or to know the need that he has for God; that endowment is like a liaison that is always speaking to the individual about his need for God. You could call it "God consciousness." It is programmed into the nature of man, but it is not of man at all. It is God. You could say it is something that is on loan to man from God. When man dies without taking advantage of that information and that prompting, then that program, or that entity that God gave is withdrawn. That is why the Bible says that we are with-

out excuse, because God did everything that He possibly could do to get us to choose Him. But that thing is God and it is not something in the makeup of the individual until he accepts God and receives God into his life, into his soul.

Brother duCille: That is back to the point where we have to think of the man who is totally lost while he is alive. That is the unpardonable sin. You cross a line. That is, you reject your own spirit and the Spirit of God, and you take another spirit and put it in that place. Like Hitler had another spirit guiding him.

Congregation: Would that be the same as the situation with Saul in the Bible, when it said God sent an evil spirit?

Brother duCille: The reason I would not say yes, was because Saul was on the other side of Christ. Do you see? He still had a chance of going to heaven after death.

Congregation: Are you saying that the spirit that we have now is not different from the spirit that Adam had? Your human spirit?

Brother duCille: The human spirit is not different; it is the same human spirit.

Congregation: In the 3½ years of our ministering as the Manchild - what about those who are in heaven? What will be their participation?

Brother duCille: Coming from us to them! Heaven is very much aware of everything that is going on here this morning. As a matter of fact, some of the questions that you are asking are coming from the saints who are getting you to ask the questions.

Brother Asbill: That will take you back to Ephesians 1:10, ***That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:***

Brother duCille: Yes! Quite! What I was thinking is that we are not giving you the scriptures as we are making the answers. But in your groups, you should get together and discuss these things freely and get into the Word. ☺

